THE BLAVATSKY PAMPHLETS No. 6.

A TIBETAN INITIATE
ON
WORLD PROBLEMS

(Reprinted from "The Occult World", 1883)

With a Foreword

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THE BLAVATSKY PAMPHLETS.

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FOREWORD.

The publication, in 1923, of *The Mahatma Letters to A. P. Sinnett* has once more roused the attention of the thoughtful student to the solutions of the problems of existence offered by the writers. Over forty years ago similar but more lively and widespread interest was evoked by Mr. Sinnett's *Occult World*. He was then editor of *The Pioneer* (Allahabad) and in this small book he put before the English-speaking world a series of letters he had received from the two "Brothers" who taught and prepared Madame H. P. Blavatsky for her mission of enlightenment to the West in the latter part of the nineteenth century.

Most of the letters published in the *Occult World* were written from 1879 onwards, when Madame Blavatsky was at work in India; and the book appeared in 1883. They were chiefly from the younger of the two "Brothers," born in a Kashmiri Brahman family whose forebears had emigrated to Kashmir from Northern India in comparatively recent times. He was sent to Europe for a part of his education, studying in Germany, France, and also for a short time in England. Returning to India he resumed his occult studies in Tibet, and it was to him that Madame Blavatsky finally applied when Mr. Sinnett so greatly desired to open a correspondence with a member of the Trans-Himālayan Brotherhood.

She had met with nothing but refusals from all the other Brothers, including her own Master to whom she had first applied; but finally the Master "K. H." (as he usually signs himself) consented to receive a letter from Mr. Sinnett.

In the *Occult World* we read how the correspondence gradually became fairly constant, until at length it had to be discontinued because Mr. Sinnett failed to comply with the necessary conditions. This is much more clearly shown in the complete series of *Letters* now available than in the comparatively small selection originally published.

There is, however, one long letter of exceptional interest and value in the *Occult World* which was not addressed to Mr. Sinnett and therefore does not appear in the *Mahatma Letters*. It was written by the Master "K. H." to Mr. A. O. Hume, at that time a Government Official at Simla and founder of the Indian National Congress. As he shared for a time Mr. Sinnett's interest in these studies, he allowed him to include the letter in his book. In view of the nature of the subject matter and the light it throws on many obscure points in the history of mankind, it is now reprinted in this series of pamphlets, and forms an illuminating commentary on some of the *Letters* in the complete collection.

A TIBETAN INITIATE
on
WORLD PROBLEMS

Availing of the first moments of leisure to formally answer your letter of the 17th ultimo, I will now report the result of my conference with our chiefs upon the proposition therein contained, trying at the same time to answer all your questions.

I am first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of Nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals, must be a regenerating national force, every one of us would naturally and without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science,

and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one. And with the readiness, but not the right to meet your advances more than half-way, we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part.

It is, in a word, impossible for myself or any Brother, or even an advanced neophyte, to be specially assigned and set apart as the guiding spirit or chief of the Anglo-Indian branch. We know it would be a good thing to have you and a few of your colleagues regularly instructed and shown the phenomena and their rationale. For though none but you would be convinced, still it would be a decided gain to have even a few Englishmen, of first-class ability, enlisted as students of Asiatic Psychology. We are awarde of all this, and much more; hence we do not refuse to correspond with, and otherwise help you in various ways. But what we do refuse is, to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice, and, as occasion favours, such tangible, possibly visible, proofs, as would satisfy you of our presence and interest. To "guide" you we will not consent. However much we may be able to do, yet we can promise only to

give you the full measure of your deserts. Deserve much, and we will prove honest debtors; little, and you need only expect a compensating return. This is not a mere text taken from a schoolboy's copybook, though it sounds so, but only the clumsy statement of the law of our order, and we cannot transcend it.

Utterly unacquainted with Western, especially English, modes of thought and action, were we to meddle in an organization of such a kind, you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realization as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to a mutual agreement. Under our "guidance" your branch could not live, you not being men to be guided at all in that sense. Hence the society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels.

You ask us to teach you true science—the occult aspect of the known side of Nature; and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of yours. You do not see that the more you have of the one the less capable you are of instinctively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines. Allow me a few instances:

In conformity with exact science you would define but one cosmic energy, and see no difference between the energy

expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity.

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence.

Would not this sound to one of your 'learned' biologists like a madman's dream?

You say there are few branches of science with which you do not possess more or less acquaintance, and that you believe you are doing a certain amount of good, having acquired the position to do this by long years of study. Doubtless you do; but will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic.

Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask then . . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may sometimes be of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan.

And yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously

prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence, their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity, the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent if not intellectual forces at work in hidden corners of Nature.

To give you another practical illustration—we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police station, while the men of science see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon.

And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which

re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Shandba';* the Hindu gives it the name of 'Karma.' The adept evolves these shapes consciously; other men throw them off unconsciously. The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul. Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+ \times + = -$, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is but a

* A misprint for *Skandha*. In the *Mahatma Letters to A. P. Sinnett* p. 110, footnote, K. H. says: "I remark that in the second as well as in the first edition of your *Occult world* the same misprint appears, and that the word *Skandha* is spelt *Shandba*—on page 130 As it now stands I am made to express myself in a very original way for a *supposed* Adept." Mr. Sinnett did not correct the misprint in the third edition, where the page is 90, not 130.—Ed.

mode of motion to her, and motion developes heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover.

The philosophical and transcendental (hence absurd) notion of the mediaeval Theosophists that the final progress of human labour, aided by the incessant discoveries of man, must one day culminate in a process which, in imitation of the Sun's energy—in its capacity as a direct motor—shall result in the evolution of nutritious food out of inorganic matter, is unthinkable for men of science. Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder 'under test conditions' to-morrow, they (the men of science) would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving. But let a *shaberon* cross the Himalayas in a time of famine and multiply sacks of rice for the perishing multitudes—as he could—and your magistrates and collectors would probably lodge him in jail to make him confess what granary he had robbed. This is exact science and your realistic world. And though, as you say, you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently designate as a "few palpable facts collected and roughly generalized, and a technical jargon invented to hide man's ignorance of all that lies behind these facts," and though you speak of your faith in the infinite possibilities of Nature, yet you are content to spend your life in a work which aids only that same exact science....

Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the "Fraternity" to "leave any mark upon the history of the world." They ought, you think, to have been able, with

their extraordinary advantages, to have "gathered into their schools a considerable portion of the more enlightened minds of every race." How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars.

There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created

conditions that would have turned this earth into an arcadia for lofty souls. But having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. There have been times when "a considerable portion of enlightened minds" were taught in in our schools. Such times there were in India, Persia, Egypt, Greece, and Rome. But, as I remarked in a letter to Mr. Sinnett, the adept is the efflorescence of his age, and comparatively few ever appear in a single century.

Earth is the battle-ground of moral no less than of physical forces, and the boisterousness of animal passion, under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality. What else could one expect of men so nearly related to the lower kingdom from which they evolved? True also, our numbers are just now diminishing, but this is because, as I have said, we are of the human race, subject to its cyclic impulse, and powerless to turn that back upon itself. Can you turn the Gunga or the Brahmaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and my explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection.

"What good," you say, "is to be attained for my fellows and myself (the two are inseparable) by these occult sciences?" When the natives see that an interest is taken by the English, and even by some high officials in India, in their ancestral science and philosophies, they will them-

selves take openly to their study. And when they come to realize that the old 'divine' phenomena were not miracles, but scientific effects, superstition will abate. Thus, the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear. The present tendency of education is to make them materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings and teachings, education would become a blessing, whereas now it is often a curse.

At present the non-educated, as much as the learned natives, regard the English as too prejudiced, because of their Christian religion and modern science, to care to understand them or their traditions. They mutually hate and mistrust each other. This changed attitude towards the older philosophy, would influence the native princes and wealthy men to endow normal schools for the education of pundits; and old MSS., hitherto buried out of reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding, for which your skeptical Sanscritists do not care, which your religious missionaries do not *dare*, to understand. Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Sanscrit literature.....

If we look at Ceylon we shall see the most scholarly priests combining, under the lead of the Theosophical Society, in a new exegesis of Buddhistic philosophy; and at Galle, on the 15th of September, a secular Theosophical School for the teaching of Singhalese youth, opened with an attendance of over three hundred scholars; an example about to be imitated at three other points in that island. If

the Theosophical Society, "as at present constituted," has indeed no "real vitality," and yet in its modest way has done so much practical good, how much greater results might not be anticipated from a body organized upon the better plan you could suggest?

The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

He who observes what is going on to-day, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other among the freethinkers, who are converting, by masses, into Agnostics—will see the drift of things The age is revelling in a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Catholics swarm to witness as proof of their faith in miracles. The skeptics make game of both. All are blind, and there is no one to lead them.

You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

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